

SRI SRI TOTA GOPINATHA TEMPLE

at Sri Ksetra Jagannatha Puri Dhama
and
SRI GADADHARA PANDITA

Sri Tota Gopinatha is exquisitely beautiful self-manifested Deity of Lord Sri Krishna. Sri Tota Gopinatha is also a most unique Deity because He is the only Krishna Deity in the world "sitting down" and playing His flute.

Sri Tota Gopinatha has such a charismatic bewitching quality that draws one to His darshana over and over again. Srila Vrindavana Thakura extols His power: "Even an extreme atheist will be changed upon seeing the Deity of Gopinatha." At Sri Tota Gopinatha Temple number of pastimes related to Lord Sri Caitanya Mahaprabhu, Lord Nityananda and Sri Gadadhara Pandita took place.



**SRI TOTA-GOPINATHA -
MOST UNIQUE KRISHNA DEITY IN THE WORLD IN "SITTING" POSTURE.**

Being deeply absorbed in syama-rasa - the mellow of satisfying all of Krishna's conjugal desires - Radhika and Lalita-sakhi appear black. Holding Her kacchapi-vina, Srimati Radharani curiously stands in a three-fold bending form dancing in time with Her beloved syamam tri-bhanga-lalitam.

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The left altar at Sri Tota Gopinatha Temple features Lord Balarama with Revati and Varuni on His left and right



On right altar are Deities of Gaura-Gadadhara and Sri Sri Radha Madana-mohana installed by Mamu Thakura. Mamu Thakura is the nephew of Sri Nilambara Cakravati, Lord Gauranga's grandfather.

Main Deities: Sri Tota Gopinatha graces the centre altar with Sri Radhika playing vina and Lalita sakhi playing flute on His left and right. Being deeply absorbed in *syama-rasa* - the mellow of satisfying all of Krishna's conjugal desires - Radhika and *Lalita-sakhi* appear black. Holding Her *kacchapi-vina*, Srimati Radharani curiously stands in a three-fold bending form dancing in time with Her beloved *syamam tri-bhanga-lalitam*. The left altar features Lord Balaram with Revati and Varuni on His left and right. On right altar are Deities of Gaura-Gadadhara and Sri Sri Radha Madana-mohana installed by Mamu Thakura. He is the nephew of Sri Nilambara Cakravati, Lord Gauranga's grandfather.

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APPEARANCE OF SRI TOTA GOPINATHA

Gopinatha temple is situated in Sri Ksetra Jagannatha Puri Dhama in an area named Yamesvara Tota. When Lord Sri Caitanya Mahaprabhu took *sannyasa*, He stayed at

Jagannatha Puri Dhama for 18 years. Sri Gadadhara Pandita also came with Mahaprabhu. Most of Mahaprabhu's other associates in Navadvipa remained in Bengal; they came to Puri only once in a year, for the four months of the rainy season, to attend the Lord Jagannatha Rathayatra and to see Lord Sri Caitanya Mahaprabhu. But Gadadhara Pandita couldn't bear to be separated from the Lord, and the Lord couldn't bear to be separated from Him. So He was permitted to stay with Mahaprabhu in Puri. Gadadhara Pandita resided here at Sri Tota Gopinatha Temple. While residing here in this peaceful garden of trees and creepers, Gadadhara Pandita recited *Srimad-Bhagavatam* every afternoon. Mahaprabhu attended regularly and heard recount the stories of Dhruva Maharaj and Prahlada Maharaj 100 times.

One day here, Sri Caitanyadeva experienced immense separation from Lord Krishna. Crying out, "Where is My Prananatha," Gauranga started digging the earth to search of His Lord. Feeling the carved stone *mukuta* of a *murti* below the ground, Gaurahari declared, "Gadai, I have found a most precious treasure here. Would you like to accept it?" Noticing the head of a *murti* emerging from the sand, Gadadhara helped Gauranga uncover a most beautiful Deity of Supreme Lord Sri Krishna.

Mahaprabhu named the Deity, Gopinatha, and because He appeared in this garden called *tota* in Oriya the devotees called Him, *Tota Gopinatha*. Sri Caitanya Mahaprabhu gave the responsibility of Sri Tota Gopinatha's service to His most dear Gadadhara Pandita, and also awarded Him *ksetra-sannyasa*.

Sri Tota Gopinatha Deity is very beautiful. Sri Vrindavana Dasa Thakura describes Sri Tota Gopinatha's beauty in his *Sri Caitanya-Bhagavat* as follows:

*gadadhara bhavane mohana Gopinatha
achene, ye hena nanda-kumara saksat
apane Caitanya tare kariyachena kole
ati pasandi-o se vighraha dekhe bhule
dekhi sri-murali mukha angera bhangima
nityananda ananda asura nahi sima
(Sri Caitanya-Bhagavat Antya 7.114)*

"In the house of Gadadhara there is most attractive Gopinatha. This Deity looks exactly like son of Nanda Himself is sitting there. Sri Caitanya Mahaprabhu Himself had held Him in His lap. Even most atheistic person will be changed to see this Deity. By seeing the posture of the body and face with flute Lord Nityananda sheds tears of bliss limitlessly."

Wonderful Pastimes of Sri Tota Gopinatha **WHY SRI TOTA GOPINATHA IS SITTING DOWN?**

The Deity of Sri Tota Gopinatha was previously in standing form and was being worshiped by Sri Gadadhara Pandita. But after the departure of Lord Sri Caitanya Mahaprabhu, Gadai (Gadadhara) felt devastated. His body got bent over from intense agony of separation from his beloved Gaura. Although he was only 47 years old, Gadadhara became lean and thin like an old man. Incapable of lifting his arms, Gadai could neither dress Tota Gopinatha nor offer Him *candana* and flower garlands. Gadadhara thought it best to engage another pujari in worshiping the Lord. In a dream that night, Tota Gopinatha appeared and said, "Why do you want to engage another pujari in My seva? I only want you to serve Me."

Gadadhara replied, "O Prananatha! Due to my condition, I can no longer stand up and serve You properly."

Lord Gopinatha said, "No, I insist that you alone serve Me. If you are finding difficulty, then from tomorrow I will become shorter."

Next morning when Gadadhara entered the Deity room to serve Gopinatha, he saw an amazing sight. The most merciful Lord had sat down in order to receive service from his hands.

After the Disappearance of Sri Gadadhara Pandita, another devotee by name Mamu Thakura took care of Sri Tota Gopinatha Deities. Lord Sri Caitanya Mahaprabhu used to call him Mama, which is Bengali for uncle; in Orissa, "uncle" is Mamu. Thus he was known as Mamu Thakura among the people.



WAY TO SRI TOTA GOPINATHA TEMPLE



ENTRANCE TO SRI TOTA GOPINATHA TEMPLE



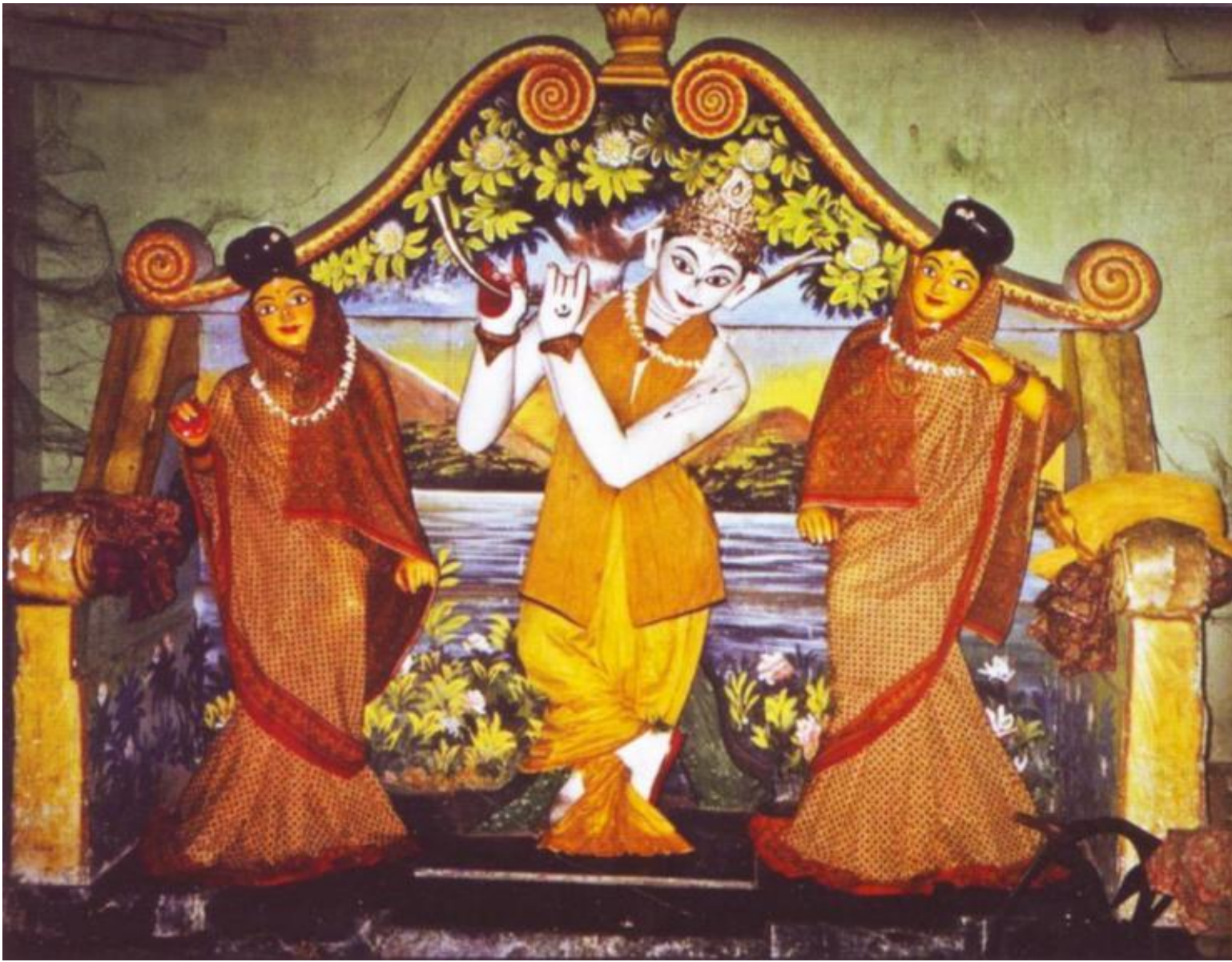
**SRI TOTA-GOPINATHA (centre), SRIMATI RADHARANI HOLDING KACCHAPI-VINA
(right) and
SRIMATI LALITA SAKHI HOLDING FLUTE**



SRI TOTA GOPINATHA



SRI TOTA GOPINATHA



LORD BALARAMA with SRIMATI REVATI and SRIMATI VARUNI



Deities of Gaura-Gadadhara and Sri Sri Radha Madana-mohana installed by Mamu Thakura



Gaudiya Vaishnava's accept that Sri Caitanya Mahaprabhu ended His manifested pastimes in Jagannatha Puri by entering into the knee of the Tota Gopinatha Deity. If one come in the morning around seven, one can give a donation to see the crack in His knee where Lord Caitanya entered the Deity and left this world.



GARDENS (TOTA) at SRI TOTA GOPINATHA TEMPLE



Transcendentalists at Sri Tota Gopinatha Temple during annual Sri Ksetra Jagannatha Puri Dhama Parikrama



Devotees at Sri Tota Gopinatha Temple during Sri Ksetra Jagannatha Puri Dhama Parikrama



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Transcendentalists at Sri Tota Gopinatha Temple during annual Sri Ksetra Jagannatha Puri Dhama Parikrama



Wonderful drama performance at Sri Tota Gopinatha



Wonderful drama performance at Sri Tota Gopinatha



Dedicated *pujari* at Sri Tota Gopinatha

**LORD NITYANANDA VISITS GADADHARA
AND HIS OFFERINGS TO SRI TOTA GOPINATHA**

Once Lord Nityananda came from Gaudadesha to Jagannatha Puri to take darshan of Lord Jagannatha, Sri Caitanya Mahaprabhu and His associates. After taking darshan of Mahaprabhu, Nityananda Prabhu went to take darshan of Lord Jagannatha. As soon as Lord Nityananda saw Jagannatha, He became overwhelmed with ecstasy and began to roll on the ground. Repeatedly He forcefully fell on the floor. Even a hundred people could not control Him. Seeing Lord Jagannatha, Lord Balarama, Subhadra and Sudarsana-cakra, Nityananda Prabhu began to weep. Knowing the glories of Nityananda Prabhu, the brahmana priest offered the flower garlands from Jagannatha, Baladeva and Subhadra to Nityananda. When the servants of Lord Jagannatha saw Nityananda, they became extremely joyful. Those who did not know Lord Nityananda, asked others who He was? Everyone replied that He was the brother of Krishna Caitanya. Lord Nityananda's *swarupa* also embraced everyone, drenching them with His tears.

Thus after taking darshan of Lord Jagannatha with great bliss, Lord Nityananda came to see Gadadhara Pandita at Sri Tota Gopinatha Temple. Gadadhara and Nityananda would

love each other very much. There, by seeing the exquisite, three-fold bending form of Sri Tota Gopinatha, He cried incessant tears of joy.

Hearing of Nitai's arrival, Gadadhara Pandita immediately stopped reciting the Srimad-Bhagavatam and hurried to welcome the Lord. Nitai and Gadai embraced firmly, bathed in each other's tears, offered obeisances and profusely praised each other. Oblivious to Their own bodies and external environment, they floated in the ocean of spiritual happiness. No none had ever seen such expressions of love and affection.

Nitai had brought with Him thirty kilograms of the best quality rice from Bengal for offering to Sri Tota Gopinatha. He also brought brightly colored fine cloth for a Deity outfit. Presenting these items to Gadai, Nitai said, *"Here is some fine cloth and first class rice for Gopinatha's seva."*

Gadai replied gratefully, *"Nitai, I have never seen such superb rice. My Lord, did You carefully bring this rice all the way from Vaikuntha for Gopinatha? Sri Laksmi Devi Herself should cook this rice, which will be offered to Gopinatha and then to His devotees."*

Gadai then wrapped the beautiful cloth attractively around Gopinatha Jiu. Then Gadadhara Pandita started to cook. He picked up some wild spinach from the garden and prepared some item from that. He also picked up some soft tamarind leaves. There was no salt at the temple at this time. Sri Gadadhara Pandita brought the salty sea water and mixed it and cooked a preparation. After finishing the cooking Gadadhara Pandita offered the rice and other delectable dishes for Lord Tota Gopinatha's *bhoga* offering.

Suddenly, at that time Lord Gaura Chandra arrived there. While chanting Hare Krishna maha-mantra Lord entered inside calling, "Gadadhara! Gadadhara!" Immediately Gadadhara came to worship the lotus feet of the Lord Gauranga with great respect.

Mahaprabhu was smiling and said, *"Gadadhara! How come I have not been invited? I am not different from both of You. Even if You do not invite me still, I have come here to take Prasad by asking it from you. Nityananda has brought this rice, You have cooked and offered to Lord Gopinatha. I must have share from this Prasad."*

By hearing this merciful words from the Lord Caitanya, Gadadhara and Nityananda were floating in the ocean of bliss. With great happiness Gadadhara brought the remnants of Gopinatha's *Maha-Prasadam* to Gaura-sundara. Whole garden filled with sweet aroma of the rice Prasad. Gaura Chandra offered prayers to *Maha-Prasadam* and glorified the rice again and again.

Mahaprabhu said, *"Divide this Maha-Prasadam in to three portion and we all three will eat together."* Lord sat in the middle and both Nityananda and Gadadhara sat on both side of the Lord to honour the *Maha-Prasadam*. Lord was glorifying the rice and sabji. Mahaprabhu said, *"This rice gives Krishna-Bhakti simply by its sweet smell. Or whoever will smell the scent of this rice will get Krishna Bhakti. There is no doubt about it. Gadadhara! What kind of attractive cooking have you done? I have never eaten such nice spinach. Gadadhara! What a wonderful cooking do you know? You have cooked so nice preparation from mere tamarind leaves. Now I understand You must be cooking in Vaikuntha. Why are you hiding Your identity?"*

In this way all three of Them enjoyed *Maha-Prasadam* with great fun and ecstasy while joking with each other. After they finished Their Prasad other devotees took their remnants.

Whoever will hear or read this pastime of taking Prasad with devotion and blissful mode will attend Krishna-Bhakti and the lotus feet of Sri Gopinatha, of this, there is no doubt.

[Sri Caitanya Bhagavata Antya 6]

SRILA SANATANA GOSVAMI MEETS LORD CAITANYA AT YAMESVARA TOTA

Sanatana Gosvami had come to see Sri Caitanya Mahaprabhu at Jagannatha Puri during the month of April-May, and during the month of May-June Sri Caitanya Mahaprabhu tested him. In that month of May-June, Sri Caitanya Mahaprabhu came to the garden of Yamesvara (Lord Siva) and accepted Prasadam there at the request of the devotees. At noon, when it was time for lunch, the Lord called for Sanatana Gosvami, whose happiness increased because of the call. At noon the sand on the beach was as hot as fire, but Srila Sanatana Gosvami came by that path. *Overwhelmed by the joy at being called by the Lord, Srila Sanatana Gosvami did not feel that his feet were burning in the hot sand.* Although the soles of his feet were blistered because of the heat, he nevertheless went to Sri Caitanya Mahaprabhu. There he found that the Lord, having taken His lunch, was resting. Govinda gave Sanatana Gosvami the plate with the remnants of Lord Caitanya's food. After taking the prasadam, Sanatana Gosvami approached Lord Sri Caitanya Mahaprabhu.

When the Lord inquired, "By which path have you come?" Sanatana Gosvami replied, "I have come on the path along the beach."

Sri Caitanya Mahaprabhu said, "How did you come along the beach, where the sand is so hot? Why didn't you come by the path in front of the Simha-dvara gate? It is very cool. The hot sand must have blistered your soles. Now you cannot walk. How did you **tolerate it?**"

Sanatana Gosvami replied, "I did not feel much pain, nor did I know that there were blisters because of the heat. I have no right to pass by the Simha-dvara, for the servants of Lord Jagannatha are always coming and going there without interval. If I touch them, I shall be ruined."

Having heard all these details, Sri Caitanya Mahaprabhu, greatly pleased, spoke as follows: *"My dear Sanatana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaisnava etiquette. Maintenance of the Vaisnava etiquette is the ornament of a devotee. If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next. By observing the etiquette, you have satisfied My mind. Who else but you could show this **example?**"*

After saying this, Sri Caitanya Mahaprabhu embraced Sanatana Gosvami, and the moisture oozing from the itching sores on Sanatana's body smeared the body of the Lord. Although Sanatana Gosvami repeatedly forbade Sri Caitanya Mahaprabhu to embrace him, the Lord

still did so. Thus His body was smeared with the moisture from Sanatana's body, and Sanatana became greatly distressed.

[Sri Caitanya Caritamṛta Antya Lila 4.115-135]

PREMA VIVARTA LILA OF GADAI-GAURA

One year, on the day of Vijaya-dasami, Mahaprabhu decided to leave Sri Ksetra Dhama and go to Vrindavana. Maharaja Prataparudra made various arrangements for Gauranga's trip to Vrindavana. When Gadadhara Pandita started to go with Sri Caitanyadeva, he was forbidden to come and asked not to give up his vow of *ksetra-sannyasa*, wherein a *sannyasi* lives his entire life in a sacred place like Sri Ksetra Dhama or Radha Kunda without going anywhere else. Gadai (Gadadhara) and Gaura then had a very deep conversation.

Gadai: *pandita kahe yahan tumi, sei nīlacala ksetra-sannyasa mora, yauka rasatala* "Wherever You are staying is Nilacala. Let my so-called *ksetra-sannyasa* go to *rasatala* (hell)."

Gauranga: *inha kara gopinatha sevana*, "Just stay in Jagannatha Puri and serve Tota Gopinatha."

Gadai: *kotii-seva tvat-pada-darsana*, "One renders service to Gopinatha a million times simply by seeing Your lotus feet."

Gauranga: *koti-seva tvat-pada-darsana*, "One renders service to Gopinatha a million times simply by seeing Your lotus feet."

Gauranga: *prabhu kahe seva chadibe, amaya lage dosa inha rahi' seva kara, amara santosa* "If you abandon Gopinatha's *seva*, it will be My fault. It will give Me great satisfaction if you remain here and render service."

Gadai: *pandita kahe saba dosa, āmāra upara tomā-sange nā yāiba, yāiba ekeśvara āi'ke dekhite yāiba nā, yāiba tomā lāgi' 'pratijñā'sevā' tyāga-dosa, tāra āmi bhāgī eta balī' pandita-gosāñi prthak calilā kataka āsi' prabhu tānre sange ānāilā* "Do not worry. All the faults will be on My head. I shall not accompany You but shall go alone. "I shall go to see Sacimata, but I shall not go for Your sake. I will take full responsibility for the fault of giving up my vow and service to Gopinatha. "Thus Gadadhara travelled alone, but when all the devotees arrived at Kataka, Mahaprabhu called Him, and He went to meet Lord Caitanya."

It is not possible for anyone to understand Gadadhara's *Gauranga-prema*. He gave up his life's vow of *sri-krishna-seva*, service of Gopinatha, just as one gives up a piece of straw. Such intimate divine love can be understood only by very confidential devotees. Actually, within His heart, Gauranga was very much satisfied with Gadai's behaviour. Nevertheless, Gauranga caught his hand and spoke to him, exhibiting anger in divine love (*pranaya-rosa*).

Gauranga: *pratijñā sevā chadibe, e tomāra 'uddeśa' se siddha ha-ila chadi, āilā dūra deśa āmāra sange rahite cāha, -vāñcha nija-sukha tomāra dui dharma yāya, -āmāra haya 'duhkha' mora sukha cāha yadi, nīlācale cala āmāra śapatha yadi, āra kichu bala* "You have given up Gopinatha's *seva* and broken your vow to live in Puri. All that is now complete because You have come so far. Your desire to remain with Me is simply a desire for Your

own happiness. In this way, You are breaking two religious principles, and because of this I am very unhappy. If you want to make Me happy, then please return to Nilacala. You will simply condemn Me if You say any more about this matter."

Saying this, Mahaprabhu boarded a boat and Sri Gadadhara Pandita immediately fell down unconscious. Lord Caitanya ordered Sarvabhauma Bhattacharya to take Gadadhara Pandita with him. The Bhattacharya told Gadadhara Pandita, "Get up! Such are the pastimes of Mahaprabhu. You should know that Sri Krishna Himself violated His own promise just to keep the promise of Grandfather Bhishma. Similarly, tolerating separation from You, Mahaprabhu has protected Your vow with great endeavour."

In this way Sarvabhauma Bhattacharya revived Gadadhara Pandita. Overwhelmed with grief, they both returned to Jagannatha Puri. Lord Caitanya's devotees abandoned all kinds of karmically prescribed duties for Mahaprabhu's sake. Yet Gauranga could not tolerate the devotees' giving up their devotional duties (*bhakta-dharma*).

Srila Krishnadasa Kaviraja Gosvami concludes this wonderful narration with a *phala-sruti*, a verse of blessings for all the devoted readers.

premera vivarta' iha, sune yei jana, acire miliye tanre, caitanya-carana "All these pastimes of Gaura-Gadadhara are the reversals in loving affairs (*prema vivarta*). Whoever hears these pastimes gets the shelter of Sri Caitanya's lotus feet very soon. [*Sri Caitanya Caritamrta* 2.16.139-149]

In this verse, Srila Krishnadasa Kaviraja Gosvami mentions the term *prema vivarta*. The word *avartana* means "to move" or "to turn"; so *vivarta* means *visesa-avarta*, "a special or unique reversal in movement." Thus *prema-vivarta* is the state of love when it turns against its natural flow; the reversed movements of love. Srila Prabhupada translates it as, "the misgivings of loving affairs."

In this *prema-vivarta lila*, when Mahaprabhu left Nilacala to go to Vrindavana, He left Gadadhara Pandita behind. At that time, Gadadhara said, "Prabhu! What is the use of my *ksetra-sannyasa*? I only took *ksetra-sannyasa* to be with You; it was not for any purpose of my own. I do not want it." Such contrary emotions were churning his heart in different directions. This is the mysterious expression of *prema-vivarta*, a transcendental phenomenon shared between Sri Krishna and His *premi-bhaktas*.

SRI GADADHARA PANDITA

Sri Gadadhara Pandita appeared one year after Sri Caitanya Mahaprabhu. And in their childhoods, the two were inseparable. They were so attached to each other. Together, they attended Gangadasa Pandita's tola, or school, and as classmates they enjoyed many pastimes with each other. In His childhood, Lord Caitanya was called Nimai, because He was born under a nima tree. So, Nimai and Gadadhara would go to Ganganagara and attend class together. They would walk home together. They would study together. They would take bath in the Ganga together. They were inseparable. They could not bear to be separated from each other for even a moment.

Later, when Sri Caitanya Mahaprabhu took *sannyasa* and went to reside in Jagannatha Puri, Gadadhara Pandita followed Him. Most of Mahaprabhu's other associates in Navadvipa remained in Bengal; they came to Jagannatha Puri only once in a year, for the

four months of the rainy season, to attend the Jagannatha Rathayatra and to see Mahaprabhu. But Gadadhara Pandita couldn't bear to be separated from the Lord, and the Lord couldn't bear to be separated from him. So he was permitted to stay with Mahaprabhu in Puri, and there they engaged in pastimes. Gadadhara Pandita accepted *ksetra-sannyasa*, which means he took a vow never to spend a night outside the dhama, Jagannatha Puri. And He engaged in the service of the Deity, Sri Tota-Gopinatha. The first time Caitanya Mahaprabhu left Jagannatha Puri to travel to Vrindavana, Gadadhara Pandita followed Him - even at the cost of his *ksetra-sannyasa* and his service to Gopinatha. And when Caitanya Mahaprabhu finally compelled Him to return to Jagannatha Puri, Gadadhara fainted. He could not bear the separation. And for Mahaprabhu too, the separation was difficult. But Mahaprabhu tolerated it because He wanted to keep Gadadhara's vow and service intact. Gadadhara Pandita and Sri Caitanya Mahaprabhu had many intimate, loving pastimes together in Jagannatha Puri, which are described in *Sri Caitanya Caritamṛta*. Sri Caitanya Mahaprabhu would come regularly to relish Gadadhara Pandita's reading of *Srimad-Bhagavatam*. And it is said that in the end Sri Caitanya Mahaprabhu entered the Tota Gopinatha temple and never came out, that He entered into the Deity of Gopinatha to return to His eternal pastimes.

After Mahaprabhu left, Gadadhara Pandita felt such intense separation that his body began to age very quickly - although He was hardly forty-eight years old. In time, He was unable to stretch out his arms even to offer a garland to the Deity. So, as mentioned in the pastime above, to facilitate Gadadhara's loving service, the Deity Sri Tota Gopinatha sat down. Soon after Lord Caitanya ended His manifest pastimes on this planet, Sri Gadadhara also Himself entered into the Deity to join Sri Caitanya Mahaprabhu in His eternal pastimes. Just before the disappearance of Sri Gadadhara, Shrinivas Acarya got great fortune to have his *darshan*.

Sri Caitanya Caritamṛta states that Gadadhara Pandita was an incarnation of the pleasure potency of Sri Krishna. And *Sri Gaura-ganoddesa-dipika* confirms that Srimati Radharani appeared in *Gaura-lila* as Gadadhara Pandita. When the Lord descends, He doesn't come alone. He comes with His eternal associates. Thus, when Lord Krishna came as Sri Krishna Caitanya, in the role of a devotee, His eternal associates accompanied Him, as devotees, to assist Him in His pastimes. And the *Gaura-ganoddesa-dipika*, written by Kavi-karnapura, also an associate of Caitanya Mahaprabhu, explains what roles the associates of Krishna in *Krishna-lila* played in *Gaura-lila*.

Sri Gaura-ganoddesa-dipika (147-149) states, "Srimati Radharani, who is the personification of pure love for Krishna and who is the queen of Vrindavana, appeared as Sri Gadadhara Pandita, who was very dear to Lord Caitanya. Srila Svarupa Damodara Gosvami has also confirmed that the goddess of fortune, who appeared in Vrindavana and was very dear to Lord Krishna, appeared as Sri Gadadhara Pandita, who was filled with love for Lord Caitanya Mahaprabhu."

Gadadhara Pandita is an incarnation of Srimati Radharani, the internal potency of Lord Krishna. But because Lord Caitanya is Krishna acting in the mood of Srimati Radharani, Gadadhara Pandita, although Radharani, did not act in the mood of Radharani—because there can be only one Radharani. Gadadhara Pandita understood, "This is Krishna's time. This is Krishna's opportunity to relish the loving ecstasy of Srimati Radharani, so I will keep my mood of Radha in the background and just support Him in His experience of *Radha-bhava*." It is also said that if Gadadhara Pandita had manifested the nature or

feature of Srimati Radharani, then Krishna, who was trying to absorb Himself in the mood of Radharani, would have become attracted to the Radha outside of Him and wouldn't have been able to maintain His inner mood as Radha. So Gadadhara Pandita, to facilitate Lord Caitanya in His pastimes, played the perfect role to complement and support the Lord—that of a perfect *brahmana*, very gentle, very submissive, very scholarly, very sober.

Sri Caitanya-Caritamṛta Antya 7.166, 163-164 concludes,

panditera saujanya, brahmanyata-guna drdha prema-mudra loke karila khyapana

"Gadadhara Pandita is celebrated all over the world for his gentle behaviour, his brahminical attributes, and his steady love for Sri Caitanya Mahāprabhu."

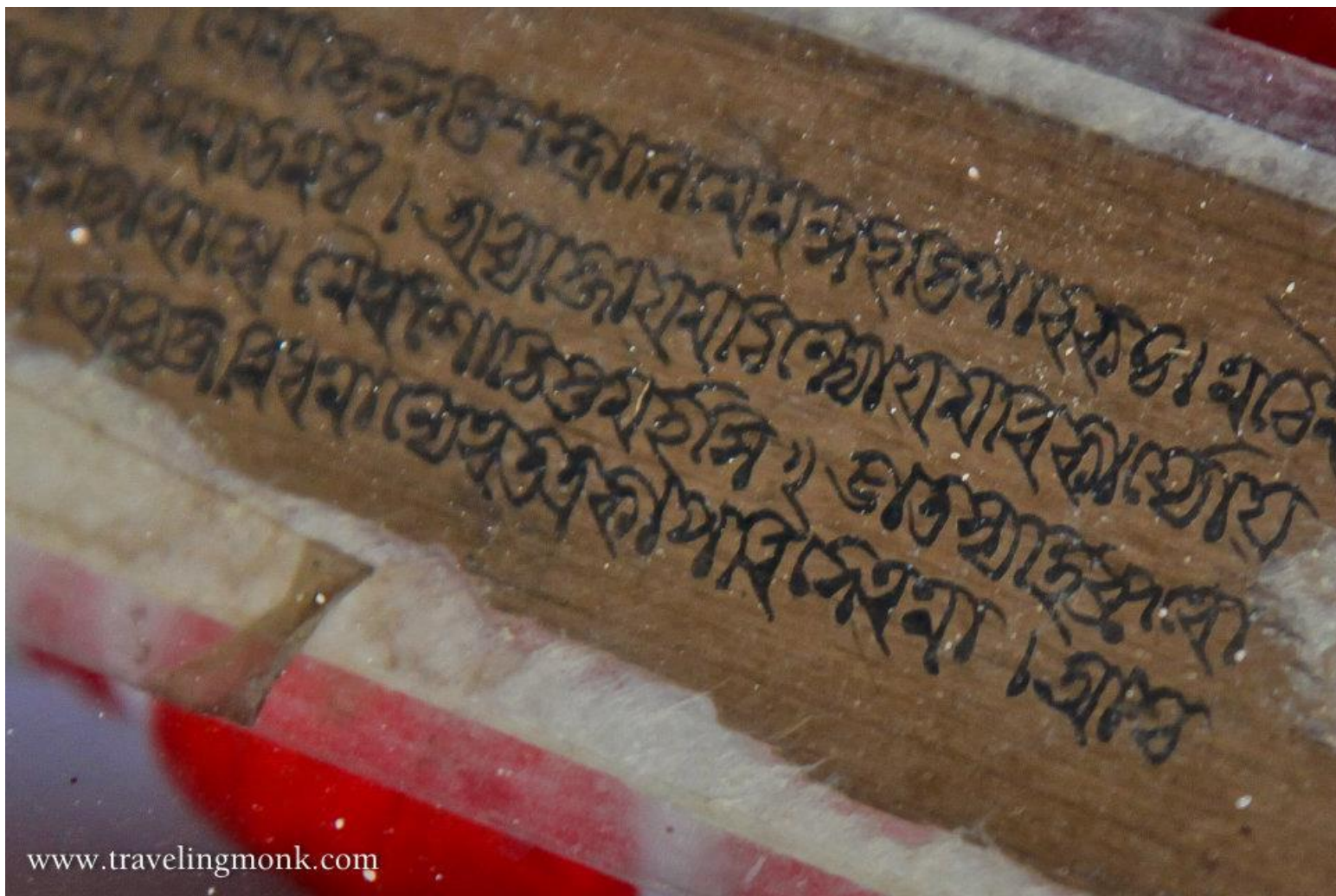
panditera bhava-mudra kahana na yaya 'gadadhara-prana-natha' nama haila yaya

"No one can describe the characteristics and ecstatic love of Gadadhara Pandita. Therefore another name for Sri Caitanya Mahāprabhu is Gadadhara-prānānātha, 'the life and soul of Gadadhara Pandita.'"

pandite prabhura prasada kahana na yaya 'gadaira gauranga' bali' yanre loke gaya

"No one can say how merciful the Lord is to Gadadhara Pandita, but people know the Lord as Gadaira Gauranga, 'the Lord Gauranga of Gadadhara Pandita.'"

One must pray to Sri Gadadhara Pandita, a most intimate associate of Lord Sri Caitanya Mahāprabhu and a member of the Panca-Tattva, to be merciful to us, to help us to taste and distribute the nectar of the Holy Name, the nectar of Krishna consciousness, as humble servants of his devoted servants.



Transcendental Handwriting of Sri Gadadhara Pandita
from a copy of Bhagavad-Gita handwritten by Sri Gadadhara Pandita at
Bharatpur, District Murshidabad, Orissa. Generally this rare manuscript is only
shown once a year on Gadadhara Pandita's appearance day.

[ref: <http://www.travelingmonk.com/16555/the-handwriting-of-sri-gadadhara-pandit> and Back to Godhead (India):
<https://www.facebook.com/btg.in/posts/198727933564694>]



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**Transcendental Handwriting of Sri Gadadhara Pandita
from a copy of Bhagavad-Gita handwritten by Sri Gadadhara Pandita at
Bharatpur, District Murshidabad, Orissa. Generally this rare manuscript is only
shown once a year on Gadadhara Pandita's appearance day.**

[ref: <http://www.travelingmonk.com/16555/the-handwriting-of-sri-gadadhara-pandit> and Back to Godhead (India):
<https://www.facebook.com/btg.in/posts/198727933564694>]



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Sri Krishna Deity which Sri Gadadhara Pandita wore around his neck most of his life at Bharatpur, District Murshidabad, Orissa.

[ref: <http://www.travelingmonk.com/16555/the-handwriting-of-sri-gadadhara-pandit> and Back to Godhead (India):
<https://www.facebook.com/btg.in/posts/198727933564694>]



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Sri Gadadhara Pandita

In this sacred spot
the Śrīpāṭ of
Śrī Śrī Gadādhara Paṇḍit Goswāmī
and his nephew and disciple
Śrī Śrī Nayanānanda Thākura
at Śrīpāṭ Bhaṭatpur
this Nāt Maṇḍir
has been Constructed
in the service of their
Worshipful Deities
Śrī Śrī Meṃ Kṛṣṇa,
Śrī Śrīmad Bhagavad-gītā,
and Śrī Śrī Rādhā Gopināth
that They might be glorified by the
process of Śrī Hari Nām Saṅkīrtan
by the
Bhaktivedanta Swami Charity Trust
Shreedham Mayapur
on Gaur Purnimā Gaurābda 508

In this sacred spot the Script of Sri Sri Gadadhara Pandita and His nephew and disciple Sri Nayananda Thakura at Sripat Bharatpur this Nat Mandir has been constructed in the service of Their Worshipable Deities Sri Sri Meyo Krishna, Sri Srimad Bhagavad-Gita and Sri Sri Radha Gopinath that They might be glorified by the process of Sri Hari Nama Sankirtan. By Bhaktivedanta Swami Charity Trust Sridham Mayapur on Gaura Purnima Gaurabda 508.

[ref: <http://www.travelingmonk.com/16555/the-handwriting-of-sri-gadadhara-pandit> and Back to Godhead (India): <https://www.facebook.com/btg.in/posts/198727933564694>]



SRI PANCHA-TATTVA at Sri Mayapur Candodaya Temple, ISKCON Mayapur - Lord Sri Caitanya Mahaprabhu (centre) surrounded (from left to right) by His avatara (Sri Advaita Acarya), His expansion (Lord Nityananda), His manifest internal energy (Sri Gadadhara Pandita) and His perfect devotee (Sri Srivasa Pandita)



Abhishek of Sri Gadadhara Pandita

Sri Gadadharastakam by Srila Svarupa Damodara Gosvami

Text 1

*sva-bhakti-yoga-lasinam sada vraje viharinam
hari-priya-ganagragam cacisuta-priyecvaram
saradha-Krishna-sevana-prakacakam mahacayam bhajamy aham
gadadharam supanditam gurum prabhum*

I worship the greatly learned and exalted spiritual master, Srila Gadadhara Prabhu, who appears very splendid, engaged in the Lord's devotional service. He always performs pastimes in Vraja, where he is very prominent among the gopis, who are very dear to Lord Hari. Lord Caitanya, the Son of Saci is the dear Lord of Gadadhara Prabhu, who is preaching the service of Radha and Krishna.

Text 2

*navojjvaladi- bhavana-vidhana-karma-paragam
vicitra-gaura-bhakti-sindhu-ragga-bhagga-lasinam
suraga-marga-darsakam vrajadi-vasa-dayakam bhajamy
aham gadadharam supanditam gurum prabhum*

I worship the greatly learned spiritual master, Srila Gadadhara Prabhu. He is expertly absorbed in meditation on the nine rasas of devotional service, beginning with ujjvala-rasa (conjugal love), and he dances in the waves of the amazing ocean of devotional service to Lord Caitanya. He preaches the path of raganuga-bhakti (spontaneous devotional service), and He is a fit person to attain residence in the transcendental land of Vraja.

Text 3

*sacisutagghri-sara-bhakta-vrnda-vandya-gauravam
gaura-bhava-citta-padma-madhya-Krishna-vallabham
mukunda-gaura-rupinam svabhava-dharma-dayakam bhajamy
aham gadadharam supanditam gurum prabhum*

I worship the greatly learned spiritual master, Srila Gadadhara Prabhu. The best of those who are devoted to the lotus feet of Lord Caitanya, the Son of Saci-devi, offer respectful obeisances to him and treat him with great importance, and he is very dear to Lord Krishna, Who is seated in the middle of the lotus flower which is his heart, assuming His golden form of Caitanya Mahaprabhu. He preaches that Lord Mukunda has assumed the golden form of Lord Caitanya, and he returns the living entities to their constitutional position as servants of the Lord.

Text 4

*nikunja-sevanadika-prakasanaika-karanam sada
sakhi-rati-pradam maha-rasa-svarupakam
sadacritagghri-pankajam sariri-sad-gurum varam bhajamy
aham gadadharam supanditam gurum prabhum*

I worship the greatly learned and exalted spiritual master, Srila Gadadhara Prabhu. It is only because of him that the truth of the exalted devotional service performed by the intimate associates of Krishna in the forests and groves of Vrindavana has been revealed. He is preaching the ecstatic love attained by the gopis, and he is indeed a personification of the mellows of devotional service. The saintly devotees take shelter of his lotus feet, and he teaches the truth of spiritual life to the living entities.

Text 5

*mahaprabhor maha-rasa-prakasanagkuram priyam sada
maha-rasagkura-prakacanadi-vasanam mahaprabhor
vrajagganadi-bhava-moda-karakam bhajamy aham
gadadharam supanditam gurum prabhum*

I worship the greatly learned spiritual master, Srila Gadadhara Prabhu. He is very dear to Lord Caitanya Mahaprabhu, and it is as if he had sprouted from the manifestation of the Lord`s ecstatic love. He is always adorned with the garments of ecstatic love of Godhead, and He delights Lord Caitanya Mahaprabhu by arousing in the Lord the ecstatic emotional love experienced by the gopis of Vraja.

Text 6

*dvijendra-vrnda-vandya-pada-yugma-bhakti-vardhakam
nijesu radhikatmata-vapuh-prakacanagraham
asesa-bhakti-sastra-siksajjvalamrta-prabam bhajamy
aham gadadharam supanditam gurum prabhum*

I worship the greatly learned spiritual master, Srila Gadadhara Prabhu, who expands the mellows of devotional service and whose lotus feet are worshipped by the kings of the brahmanas. Among his confidential associates, he reveals his actual form as Srimati Radharani. He distributes the nectar of the ecstatic mellow of the gopis conjugal love, strictly following the instructions of all the devotional scriptures.

Text 7

*muda nija-priyadika-svapada-padma-sindhubhir
maha-rasarnavamrta-pradesta-gaura-bhaktidam
sadast-sattvikanvitam nijesta-bhakti-dayakam bhajamy
aham gadadharam supanditam gurum prabhum*

I worship the greatly learned spiritual master, Srila Gadadhara Prabhu. With delight he is giving the devotional service of Lord Caitanya which reveals the nectarean ocean of the most exalted mellows of devotional service, along with the nectar flowing from the lotus feet of the gopis, headed by Srimati Radharani, who is most dear to Krishna. Gadadhara Prabhu is decorated with the eight transcendental ecstatic symptoms of sattvika-bhava, and he is distributing devotional service to his worshippable Lord Krishna.

Text 8

*yadiya-riti-raga-ragga-bhagga-digdhamanaso naro `api
yati turnam eva narya-bhava-bhajanam tam
ujjvalakta-cittam etu citta-matta-catpado bhajamy aham
gadadharam supanditam guram prabhum*

I worship the greatly learned spiritual master, Srila Gadadhara Prabhu. Even a conditioned soul, whose mind becomes anointed by the colorful waves of spontaneous devotional service as delineated by Srila Gadadhara Prabhu, quickly attains the highest level of devotional service. He becomes like a maddened bumble bee whose mind is anointed with the mellow of ujjvala-rasa (conjugal love).

Text 9

*maha-rasamrta-pradam sada gadadhara-astakam pathet tu
yah subhaktito vrajaggana-ganotsavam
saci-tanuja-pada-padma-bhakti-ratna-yogyatam labheta
radhika-gadadharagghri-padma-sevaya*

"These eight verses glorifying Srila Gadadhara Prabhu distribute the nectar of the most exalted mellow of devotional service, and they are like a festival for the gopis of Vraja. If one regularly reads these verses and serves the lotus feet of Srila Gadadhara Prabhu, who is an incarnation of Srimati Radharani, then he will become qualified to attain the jewel of pure devotional service for the lotus feet of Lord Caitanya, the son of Sacidevi."

Directions to Sri Tota Gopinatha Temple:

Sri Tota Gopinatha Temple is situated in Yamesvara Tota next to the Bhajana Kutir of Srila Bhaktisiddhanta Sarasvati Thakura and Cataka Parvata Sand Dunes. It is 10 minutes walking distance from ISKCON Bhakti Kutir. One can also visit Sri Tota Gopinatha Temple by attending annual Sri Ksetra Jagannatha Puri Dhama Parikrama organized by ISKCON (International Society for Krishna Consciousness) every year, few days after the end of Kartik-masa.

Sri Jagannatha Puri Dhama Parikrama: <http://www.dandavats.com/?p=11947>

Pastimes of Sri Tota Gopinatha and Sri Gadadhara Pandita - Jagannatha Puri Yatra 2006: <https://www.youtube.com/watch?v=5O0DO-zi6aE>

MAYAPUR TV: <http://Mayapur.tv> / **VRINDAVANA TV:** <http://Vrindavan.tv/>

Holy Pilgrimages ~ Journey to the Holy Dhamas: <https://holy-pilgrimages.com/>

Sri Tota Gopinatha ki jaya! Sri Gadadhara Pandita ki jaya! Sri Panca-tattva ki jaya!

**HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE |
HARE RAMA HARE RAMA RAMA RAMA HARE HARE ||**